

# THE SPIRITUALIST

## AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY, PROGRESSION HERE AND HEREAFTER.

Vol. 1. No. 2.

{ D. M. BENNETT, }  
335 BROADWAY, N. Y.

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{ E. V. WILSON, }  
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### The Spiritualist at Work.

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### THE TRUTH SEEKER.

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D. M. BENNETT,  
335 Broadway, N. Y.

### Brevities and Comments.

ACCORDING to the Earl of Shaftsbury, Bismarck is of Jewish extraction.

It requires sixty love letters to influence a breach of promise suit jury in Iowa.

Boston sent 1,000 books to Iceland by Dr. Hayes as a gift at her thousandth celebration.

THE St. Louis papers satirize the metropolis of the Northwest by spelling its name Shecaw-go.

A young lady is soon to sail for Europe from Boston, who does not expect to marry a Count.

Josh Billings says "there is two things in this life for which we are never prepared, and that is twins."

JAMES T. Field says that whenever he hears of a "pretty good scholar," he is reminded of a pretty good egg!

"THERE," said a little girl while rumaging a bureau; "there now, grandpa has gone to heaven and left his spectacles."

ROMAN Catholics of Wisconsin are leaving the Granges, the Bishop of Milwaukee having issued a pastoral against them.

It costs the people of America \$5,000,000 yearly to keep their teeth in order, and several hundred millions of dollars to keep them employed.

THE comet in the northern heavens, it is said, is about to brush us with the long tail he carries with him. It may be, however, he can't "com-et."

SAM Collier, the prize fighter, has become a dramatic star for the lower class of Western theatres. And who is going to recklessly criticize his performance?

A COTEMPORARY says, "Lot's wife would not have looked back, but a woman with a new dress passed her, and she wanted to see if the back breadth was ruffled."

MOSBY, the ex-guerilla, is preparing to prove his fitness for Congress. He tried to convince Mr. Bixby of Farquier, with a cane, and Bixby retaliated with a carriage whip.

TWO St. Louis women were refused places as drivers on street cars ostensibly because they couldn't manage mules. This was frivolous. They had both been married for years.

"WELL, grandmother I've come it over the hens this time," said a mischievous boy. "I threw them your gold beads, one by one, and they thought they were corn, and gobbled them down quick."

BENDIGO, formerly a noted pugilist is now a Methodist preacher. He is preaching this summer in the midland counties of England, and devotes much time to religious work among the poorer class.

"It costs less to take a weekly paper," argues the Cape Ann Advertiser, "than a diligent hen can earn in a year at the market price of eggs." But what does a hen want a newspaper for, anyway?

TURKISH women now wear their veils so thin that their features are distinctly visible through them. This is a great improvement on the thick wrappings behind which they used to hide their faces.

AMONG the arguments in favor of cremation is the alleged fact that magnets lose their entire power in the vicinity of grave yards. Electrical machines are said to be similarly affected when near cemeteries.

A MODEST lad accompanied his mother to a bookstore, and selecting the youngest of the clerks said to him in a very confidential manner, "Say, have you any little books suitable for boys that have no religion in them?"

SEVENTY-SIX Michigan journals are in favor of woman's suffrage, and the State is being thoroughly agitated from lake to lake. We look for an emphatic verdict from that quarter upon this important question at the approaching election.

Epitaph on a tombstone in the north of England:

Here lies the body of Martha Gwynn.  
Who was so pure and white within,  
She cracked the outer shell of sin,  
And hatched herself a cherubim."

THE largest room in the world under a single roof, unbroken by pillars or other obstructions is at St. Petersburg, in Russia, and is 650 feet long and 150 feet wide. It is used for military displays in rough weather, and can be converted into a ballroom at night.

"Do you understand the English language?" said a McLean county man the other day, addressing a lightning-rod agent. "I do," replied the agent. "Then I'll be—— if I want any of your rods." The lightning-rod man, somewhat electrified, drove off.

A COMPANY has been formed in England with a capital of \$250,000, to establish conservative newspapers throughout the land. The reason for this, according to the published programme of the company, is that "the Conservative party has been placed at a serious disadvantage through the weakness of its press."

MR. W. H. DALL has found on Amaknak Island in Onalaska, a cave containing human skeletons of great age, with many implements of bone, ivory, stone and carved wood. There were several layers of these remains formerly belonging to distinct periods of time, each layer being covered by a separate mass of gravel.

DR. TYNG, in his "Christian Pastor," rebukes the disgusting habits in which some ministers indulge, saying he has seen a clergyman in a highly finished pulpit take a large piece of tobacco out of his mouth when he began to pray; and after the amen pick it up from the marble slab and put it in his capacious cheek again.

THE following is a simple mode of rendering water almost as cold as ice: "Let the jar, pitcher, or vessel used for water be surrounded with one or more folds of coarse cotton kept constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it nearly to a freezing point. In India and other tropical regions where ice cannot be procured this is common."

PLUTARCH says, "The eyes of the hog are so formed and disposed of in the head, that it is always looking upon the lowest objects and can in no manner contemplate things elevated and lofty. It cannot look upward unless thrown back with its feet upward. Although this animal is addicted to the most discordant grunting and squealing; yet as soon as it is laid on its back it is immediately silent, so great is its astonishment at the heavens, to the sight of which it is unaccustomed and which causes such fear that it is unable to cry."

SEVEN young women graduated from the Michigan University at the recent commencement and it is said very creditably too. This is just as it should be, give men and women an equal chance, in all fields and avocations. If women prove themselves the equals of men in literature, science, and intellect, there is no good reason why they should not stand perfectly equal with them.

THE Brazil Government seems to be very much in earnest in the contest with the Roman Catholic Church. Beside the conviction of the Bishop of Pernambuco, the Bishop of Olinda has been arrested, and the Archbishop of Bahia has formally protested against the act. The bitter warfare between Church and State appears to have its origin in the efforts of the clergy to suppress and put under ban the order of Free Masons.

If additional testimony be wanting to prove that the English language is rapidly becoming the universal tongue, the card of a hotel proprietor at Havana is herewith offered to supply the lack: "The Both Wold Hotel, Num San Ignateo Street, Plaza Vieja. In this establishment set as the European style, receives lodgers which will find a splendid assistance so in eating as in habitation, therefore the master count with the elements necessary."

SOME of the quotations from Jonathan Edward's sermons are almost too bad to be repeated viz: "The God who holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire; abhors you, and is dreadfully provoked. You are ten times as abominable in His eyes as the most venomous serpent in ours. It would be no wonder if some persons who sit here now quiet and secure in the meeting house, should be in hell before to-morrow morning!"

SCENE in a graveyard. Wife—"Ah husband do you see this beautiful capping? How delicately cut is the pure white stone!" "Yes, very pretty." Wife—"But, William, have you no taste for art? you don't enjoy these things as I do. Just notice this slender column of marble, with the touching question so beautifully carved, 'do they miss me at home?'" "Yes, I see; and here is her name on the foot stone, 'G. A. B.' Yes, I guess they miss her if that was her name." Silence for a moment.

COMMODORE Vanderbilt wears a white tie, and looks like a minister. The correspondent of the Chicago Inter-Ocean says he was coming down town on a street car, when two young men entered, both being intoxicated. Perceiving the venerable gentleman, one of the young men addressed him with, "I suppose you think I'm going straight down to h(h)ell, don't yer?" "Why—no," said the Commodore "I hope not." The young man nudged his companion, and noddin toward Vanderbilt said: "He's a (hic) Univers'list."

A FEW evenings ago a colored preacher and doctor in Memphis, Tenn., was approached by a darkey of the commoner sort. The fellow asked the doctor to go with him and he would show him where he could get a trunk full of money. The doctor went, and near the Orphan Asylum the guide halted and explained that the reverend gentleman was to take off his boots and stockings and go barefooted to the point named, while his new-found friend carried the boots around to the place by a circuitous route. The doctor has given up the search for the trunk and is looking for his boots.

THE author of a recent book about Africa tells of a forest of acia trees he passed through. They are called by the natives "softer," a word signifying a flute. The name is given because the acia trees are pierced with circular holes by a small insect, and the wind as it plays upon the openings, produces flutelike sounds. In the winter, when the trees are stripped of their leaves, and boughs

white as chalk stretched out like a ghost, the wind, sighing through the insect-made flutes, fills the whole air with soft, melancholy sounds.

A TRAVELLER writes that nothing remains of the American colony which went to the Holy Land several years ago to reform the Turks and rebuild the Temple but the site of their settlement. The German colony from Wurttemberg, which followed the American, was more practical and successful. They number sixty families, and have converted the waste lands near Joppa into a garden, having hundreds of orange and lemon trees. The Americans, it may be remembered, were brought home at the expense of the Government.

THE Domesday Book of Scotland, just presented to Parliament, shows that, within a fraction, half the whole extent of Scotland is held by 106 landowners, every one of whom owns more than 20,000 acres. There are 52 persons among these who own more than 50,000 acres each. The Duke of Sutherland stands at the head of the list, having a domain of 1,176,343 acres in addition to which his wife, the Countess of Cromartie, is the owner of 149,879 acres. The area of their combined property is greater than that of any county in England, except Yorkshire and Lincolnshire.

It is not certain the people and papers of this country will ever stop talking and making comments about Brother HENRY WARD BEECHER. Some go so far even as to insinuate that he has been no better than he should be, and that he has done what no one who sets himself up as a teacher, pattern and guide should do. Well we know how it is. Henry, after all his brilliant talents, his big salary, and his many excellencies, is only mortal, he has been grievously beset with temptation, and if he has erred on the right hand and on the left he is not alone. When a boy or "any other man" is overtaken in a fault it is the best way to honestly own up and not pretend extra innocence. But Henry is sorry and so are we all. It is a pity.

MR. Gardner Knapp and Miss La Mira P. Hobbs married themselves at New Albany very recently in the following very sensible fashion. "We Gardner Knapp and La Mira P. Hobbs, believing that our hearts and souls are already matrimonially united appear before you now thus publicly to celebrate the consummation of our union, and now in the presence of these witnesses and our invisible Spirit friends, here assembled, we proclaim, publish and declare ourselves husband and wife and may God and the angel world add their blessing." We cannot see why this is not quite as good a way to tie the knot, as to employ a priest to do it. Marriage is simply a contract and the parties to it can arrange it themselves just as well as to employ another to do it.

A FRENCH physician, DR. BUISSON of Lyons, claims that he has discovered a remedy for hydrophobia. When a person has been bitten by a mad dog, he should successive days take a Russian vapor bath of 134 to 144 degrees Fahrenheit. This bath may be quickly prepared by putting three or four red-hot bricks into a tub of water, over which the patient must sit in a cane-bottomed or willow chair for fifteen or twenty minutes. After the disease has declared itself, one vapor bath is sufficient, but the patient must be strictly confined to his room until the cure is complete. Dr. Buisson says that he has applied this method to more than eighty persons bitten by mad animals, and that he never lost a single case. He discovered the remedy when taking a vapor bath himself for the purpose of killing himself by suffocation after he had caught the hydrophobia from the saliva of a patient. When the bath was at about 94 Fahrenheit all the symptoms disappeared as if by magic and never returned.



## The Spiritualist at Work.

### Home Department,

D. M. BENNETT, Editor,

335 BROADWAY, New York.

UNAVOIDABLE delays have prevented the issue of No. 2 of THE SPIRITUALIST AT WORK quite as promptly as desired. When once we get our machinery in complete running order we hope to be regular and always on time. Until then we trust our friends will bear with us. In the meantime we wish to assure our friends they will ultimately get the number of papers they subscribe for, and we trust due patience will bring everything "all right."

For several reasons among which may be mentioned "hard times," "shortness of money," the general wish for a cheap paper together with the heavy expense of publishing a paper of this size we have decided for the present—and perhaps for the present year—to issue THE SPIRITUALIST AT WORK fortnightly, at \$1.75 per year, \$1.00 for six months or 50 cents for three months. When the general demand calls for a Weekly we will be prompt to issue it.

THE TRUTH SEEKER, will probably be issued in the same way, size and price. They will be published alternately, one each week. Both papers will be furnished to the same subscriber for \$3.00 per year or \$1.50 for six months or 75 cents for three months. We trust the change of issuing our paper fortnightly will please those who subscribed for an eight page paper at \$2.00; by this arrangement they get the same amount of reading matter at \$1.75. We hope none who gave in their names will "go back" on us in this business. The same matter will not appear in both papers and we trust many will see fit to send for both journals. We promise quite as much choice reading matter as can anywhere else be obtained for the same money. We ask the free, liberal people of the United States to give us a helping hand. We know the times are hard and money scarce but in proportion to what we render, our demands are light. We will cheerfully take subscriptions for three or six months, and there are very few but what can spare fifty or seventy-five cents. Friends of truth, friends of Humanity we appeal to you to not let THE SPIRITUALIST AT WORK famish or die for the want of your support. Patronize us yourselves and induce your neighbors and acquaintances to do the same if possible.

We will be glad to have at least one active agent in every town and community to act for us. We will furnish one copy extra for every ten subscribers sent us.

Let it not be always said "a Spiritualistic paper cannot be sustained in New York city." There is no good reason why such a paper should not succeed here and it will, if the friends of light and truth through the country will give us a fair support.

Those who have subscribed, and have not paid in the money due us, are respectfully requested to send in the amounts without waiting to be called upon. We are needing the money to get up the paper with, and it is unpleasant to ask for it.

Such subscribers as have paid the yearly price of a Weekly, will receive the Fortnightly until the amount is used; or, if they prefer, we will send them THE TRUTH SEEKER also for a year.

Those to whose notice this paper is brought, and are not already subscribers, are earnestly requested to become so, if only for the short term of three months. The enterprise of publishing a paper like this is a heavy one, and we need the aid of every sympathetic friend who wishes to see the cause of truth flourish. May we ask you to allow us to add your names to our list, and to send us as many others as possible. Please attend to it without delay, and not defer it to be forgotten.

LECTURERS and Mediums who travel from place to place are requested to act as agents for us. Any favors in this line they may do us, will be gladly reciprocated.

BROTHER J. M. PEEBLES during the present month is speaking before the Spiritual Society of this city at Robinson Hall on 16th street. In his eloquent, discursive, descriptive, elevating and instructive discourses he blends much of interesting information; he enlightens us in regard to the religions, customs, and characteristics of eastern nations where he has recently traveled; he fills us with ardor and devotion to the beautiful and divine, he inspires us with free thought, he increases our love of humanity and stimulates the good qualities of our entire natures. All are highly pleased with his most interesting lectures.

During August he speaks at Canaan, Vermont. In September at Baltimore and in October again in this city. His services are bespoke for many months to come and most fortunate are those who have the opportunity of listening to him.

We are pleased to announce to our readers that Brother Peebles has consented to contribute an article for each number of THE SPIRITUALIST AT WORK and we are more than sure every reader will be interested in what he has to say. The interesting article on another page from his pen is a fair sample of his style.

THE SPIRITUALIST AT WORK is printed from stereotype plates, so back numbers can be furnished at any time. We would suggest to our patrons, that they preserve their numbers and have them bound at the end of the volume. It will contain a great amount of valuable reading matter well worth preserving.

### The Spiritual Outlook.

It is well, as we pass along the current of time, that we take frequent observations, and note the changes in the scenery and conditions around us, and realize the new elements and phenomena that present themselves on our voyage.

It is only about a quarter of a century since modern Spiritualism began to attract much attention in the world. Its incipency was enshrouded in no little mysticism, and the Christian portion of the community doubted its truths, spoke slightly of its phenomena, and stigmatized its adherents. It was not a popular thing to believe in Spiritualism; its manifestations were called cheats and delusions, and its followers styled fanatics and simpletons. The clergy and laity of the various churches have conspired to cry down the new philosophy, its facts have been discredited and denied, and when they could no longer be gainsayed or refuted they have been pronounced "the work of the devil."

To such an extent was this carried that it became positively discreditable for a person to be an avowed Spiritualist, and to be a believer in spirit communion was regarded as a proof of unsoundness of mind. It really took a brave spirit to withstand the amount of public odium entailed upon an honest avowal of belief in spiritual manifestations; and though by the thoughtless masses Spiritualists were pronounced crazy and fit only for the insane asylum, its honest devotees stood firmly by the light and truth they had received, and their numbers have constantly augmented.

At first the believers in spirit manifestations only numbered a few scores, and but few persons of note had the moral courage to espouse the new philosophy—but the numbers have so rapidly increased that now they are estimated to be ten or twelve millions in this country alone, while in the countries of Europe there are many millions more, to say nothing of the hundreds of millions of devout believers in spirit communion, existing to-day in the various Asiatic nations.

We have seen Judges, Members of Congress, Governors of States, Editors, Doctors, Lawyers, and men of sound thought in all the various avocations of life, one by one "fall into line," and acknowledge themselves converts to the doctrines of Spiritualism. This has been continued to such an extent that is no longer thought to be discreditable to be a believer in Spirit communion—that our departed friends still remain near us, watch over us and frequently make themselves known to us, until, as

we said, there are almost countless numbers of intelligent thinking people acknowledged converts to this consolatory belief.

Scientists, skeptics and inquirers have turned their attention to the phenomena which Spiritualism presents, and they have found them to be incontrovertible truths, and they have cheerfully added their testimony to the accumulating evidences in its favor.

Thousands and hundred of thousands have been comforted in the happyfying doctrine that their departed friends and relations still live and frequently are present with them. They find the belief connected with life beyond the grave, so much more congenial, cheerful and rational than the old cheerless and repulsive doctrines of Christianity—that thousands of millions of the human family are inevitably doomed to endless torment and suffering, while a moiety—a mere fraction—are admitted into the joys of Paradise, that they rejoice in their escape from this horrible old belief, and acknowledge, with gratitude, the superior happiness and peacefulness brought by the new.

As Spiritualism has increased, the confidence in old orthodoxy has given back. Indeed, Spiritualism has infused itself so thoroughly into the belief of thousands and millions of Church members, that they no longer tenaciously hold to the old creeds as possessing the potency and truth they once credited them with. In truth, Spiritualism has been the greatest leveler, the most effective innovator among the darkening views of Christian orthodoxy of any other element under the sun. It has truly been the hand-maid of Reason and Free-thought. Much as has been accomplished by the sturdy Freethinkers of the past one hundred and fifty years, toward breaking down the barriers opposed to mental freedom; as much as these clear-minded skeptics and reasoners have put to flight the sophistries, the errors and absurdities of the Dark Ages, more, vastly more, has been accomplished in this direction by Spiritualism. Where there was, fifty years ago, one skeptic, one doubter, one unbeliever, there are now hundreds, and the world is rejoicing in this mental freedom, this exemption from the blinding, darkening creeds handed down from the paganism of past ages.

We have much also, to hope for in the future. Much as Spiritualism has accomplished in removing error and superstition—much as it has done in lifting the veil which has hidden from our vision the bright world beyond the "dark river," we can reasonably expect more from it in the near future. The manifestations are becoming more and more striking; the proofs are accumulating; the attention of scientific minds in the old world and new, is more and more being turned to this vital subject, and converts are steadily joining our ranks. Our philosophy is spreading in all directions, and almost imperceptibly infusing itself into other creeds and organizations, until the world is absolutely becoming Spiritualized.

Then let Spiritualists, Liberals, Radicals, Free-Religionists and Freethinkers of every grade and description, drop their petty differences, and work together in accord and harmony in opposing the giant errors of the past. If we cannot all accept the same class of evidence; if we cannot all become equally convinced of certain truths and opinions, we can assuredly harmonize on the important grounds, and can consistently unite our efforts in enlightening and freeing our less fortunate fellow-beings—in elevating, advancing and benefiting humanity.

### Recent Manifestations.

A profound interest has lately been aroused by a series of remarkable demonstrations in England, and which through a rigid course of scientific and critical examination by such men as Mr. Crookes, Editor of the London Quarterly Journal of Science and Alfred R. Wallace, Fellow of the Royal Society and member of a score or more of scientific societies, by which these gentlemen and large numbers of others have become firm believers in, and advocates of the New Philosophy.

Many of these developments have been of such an extraordinary description, that were it not for the high moral character, and the distinguished ability of the witnesses, the skeptic and the incredulous might well be staggered at the recital, and pronounce it all the result of excited imaginations.

Among the phenomena which have taken place, has been the suspension of heavy bodies in the air without visible support, the elongation and contraction of human bodies, the instantaneous dissolving and unloosening of metal bands and fetters, the materialization of spirits who have been many years in the unseen world, to such extent they could be seen, conversed with, touched and handled, as really as persons in the body, as evidenced in the case of Katie King, the spirit who recently bid farewell to her medium, Miss Cook, and her London friends. We have the statement of Mr. Crookes, that so thoroughly was she materialized that her garments were as firm and real as any texture of which clothing is made, that pieces were cut from her garments, and they not only retained their reality, but the places or holes whence they were taken soon grew up again, and were as perfect as though no cutting had been done.

Mr. Crookes informs us that by means of electric light, and a photographic apparatus he took numerous negatives of the Spirit Katie, and that while some of them were imperfect others were very good.

While it will be nearly impossible for many skeptical persons to believe statements to them so utterly impossible, others having witnessed the phenomena of a similar character and almost as wonderful, and in view of the unimpeachable character of the witnesses that their assent is easily won.

It is, of course very easy for those who are unbelievers in manifestations of this class, and have not taken the time and trouble to investigate them, to cry out "deception," "delusion." The number and magnitude, however, of these demonstrations have arrived to that point, and the witnesses so numerous and are so reliable in character, that the facts cannot be "pooh-poohed" into oblivion. They stand visibly and boldly before us and we are compelled to accept them.

We have not the slightest doubt many false claims have been made by professed advocates of spirit communion—that numerous failures have occurred and credulous persons deceived, but the mass of facts and positive proofs have reached such mammoth proportions that they cannot be ignored. That there is an individual existence, an intelligence and a conscious power outside of, and disconnected with, mortal bodies, can no longer be successfully gaisayed.

### Unproved Charges.

IN THE MEDICAL MIRROR for the current month Frederick P. Marvin, M. D., in an article on suicide, after considering the subject at some length without fully arriving at a conclusion whether it is wrong or not, takes occasion in more than one instance to accuse Spiritualism of being a prominent source of suicide.

Upon re-iterating the charge he uses this language:

"Spiritualism has been a fruitful source of suicide in this country. \* \* \* The writings of such men as Andrew Jackson Davis, Robert Dale Owen, and Judge Edmonds, are productive of much mischief. By dethroning the reason and enthroning superstition they unsettle the intellect and leave it open to the caprices of insanity."

The medical gentleman in other writings of his, has sufficiently demonstrated the fact that he bears no friendly feeling to the philosophy of Spiritualism without making such wholly unfounded assertions as the above.

If it is true that believers in Spiritualism are running into insanity, and consequently to suicide, it would be very easy for the gentleman to show it by giving statistics. If the writings of Davis, Owen, and Edmonds have had the tendency to "dethrone reason and enthrone superstition," can it not be shown by facts and figures without relying on assertions and assumption?



It has not been uncommon for orthodox clergymen and sectarians for the last quarter of a century to bring this charge against Spiritualists and other grades of Liberals, but when pressed for the proofs they have failed to present them. As the Doctor claims to be an advanced Radical we regret to see him follow in the wake of bigoted sectarians in this matter and fear he has allowed prejudice to occupy the place of fairness and truth.

In opposition to the Doctor's unfriendly assumptions, we assert there has at no time in the world been a belief entertained that has exerted such a peaceful, placid, tranquilizing influence as a belief in the Spiritual philosophy. The terror of death and the fear of future torments have been removed by this belief. Terror and fear are the immediate causes of insanity, and insanity the direct precursor of suicide. If Spiritualism has accomplished this it is more than unjust to charge it with producing the very conditions it prevents. There is not a class of people in the world who can contemplate death and the after life more calmly and dispassionately than the Spiritualist. He is terrified with no maddening fears and no agonizing apprehensions. He serenely believes the "life beyond" is simply a continuation of this existence in another state. There is nothing in the thought to drive him crazy any more than for an inhabitant of New York to contemplate a removal into New England or Pennsylvania.

There are to-day several millions of people in the United States who are believers in Spiritualism, and if it is a prolific source of insanity and suicide, as Dr. Marvin would have people believe, it would seem the suicide mania ought to be really more prevalent than it is. That a believer in Spiritualism may have a natural tendency to insanity in his constitution of course is very possible, but that Spiritualists, as a class, are rushing into insanity and committing suicide more than those of other forms of opinion and belief is entirely untrue—an assumption not susceptible of proof.

As to the authors named, we feel that the Doctor has done them injustice. Their productions have done much to educate and enlighten their fellow-beings, by preparing them the better for the trials and conflicts of life and enabling them to calmly contemplate the future. The authors designated are neither insane themselves nor have they made others so.

We hope the gentleman's charges have arisen more from error than prejudice; and not from a desire to misrepresent his fellow men.

We would say nought to detract from his reputation as a professional man, nor from the honesty of his motives; and, though he may entertain a very unfavorable opinion of Spiritualists and their belief, in view of the fact we have in our ranks men of such acknowledged scientific and literary attainments as Crookes, Wallace, Harrison, Sexton, Gunning, Powers, Hall, Howitt, Ashburner, Massey, Trollope, Denton, Emetrius, Pierpont and scores of others—distinguished and brilliant minds—we shall try and feel reconciled to the loss of Dr. Marvin.

### The Beecher Scandal.

There are but few papers in the country, secular or religious, that have not had their "say" upon this theme. So much has been said, pro and con, that it has really become "public property," and there certainly can be no impropriety in our also making a few remarks. Wishing not to be scandal-mongers or peddlers, we will aim to treat the subject candidly and truthfully, in reviewing the points in the case.

For near a quarter of a century Mr. Beecher has filled one of the first American pulpits, and occupied an important position in the public estimation. His popularity and influence have been increasing from year to year until near two years ago, Mrs. Woodhull published very serious charges against him, virtually accusing him of the crime of adultery with a certain lady of his church. The country was stirred from centre to circumference in reference

to the matter—some believing and some disbelieving the charges.

Mr. Beecher, during all this excitement, kept silent on the subject, neither denying nor admitting. Mrs. Woodhull came to grief, arising from the publication of a charge against another individual. She was indicted, imprisoned, tried and acquitted.

For some reason she became silent in regard to Mr. Beecher and certain letters of his, which she threatened to publish, never came to the light; and for months she was principally absent from the city, and now in her public utterances, she speaks in the very highest terms of Mr. Beecher and his "free love" conduct.

The excitement in reference to Mr. Beecher gradually subsided, and he held forth regularly to his congregation, none asking for an examination into the charges, until a few months ago, his brother clergymen, Storrs and Buddington, procured the session of a council of the denomination to try Plymouth church for irregularities, but virtually trying its pastor. Mr. Beecher and his church adroitly kept aloof from the trial, which partially condemned him and partially exonerated him. This done, everybody hoped the scandal would permanently subside, but not so. Rev. L. Bacon, presiding officer in the late trial, has had considerable to say in the *Independent* touching the matter, until Mr. Tilton, in vindication of himself, felt it incumbent upon him to make a statement, which seemed quite damaging to Mr. Beecher, and which has again re-kindled the embers of excitement, that cannot now be extinguished until the whole business is fully and fairly investigated.

The daily papers inform us, Mr. Beecher has at length called for an investigation, and has selected six of his friends as a committee of investigation, and their names are as follows:

HENRY W. SAGE, H. B. CLAFLIN,  
AUGUSTUS STORRS, JOHN WINSLOW,  
HENRY W. CLEVELAND, S. V. WHITE.

These gentlemen are honorable men, well known in this community, but it is questioned by some, whether this committee of Mr. Beecher's personal friends will allow damaging testimony against him to come to light. We will here put a few questions:

Was not the first gentleman of the Committee the partner of Mr. Beecher's oldest son? and has he not for years sat next to Mr. Beecher's family in church?

Is not gentleman No. 2 one of the Trustees or "Deacons" of Plymouth church?

Is not gentleman No. 3 the man Mr. Carpenter says Mr. Beecher referred him to, when it was talked of sending Mr. Tilton and his family for a term of years to Europe? and is he not the ex-publisher of *The Christian Union*—Mr. Beecher's paper?

Is not gentleman No. 4 one of Mr. Beecher's private friends? and was he not one of the original parties to the contract signed by Beecher, Bowen and Tilton? and was he not the person who negotiated the arrangement between Mr. Beecher and Mrs. Woodhull, by which she gave up letters and promised silence?

Is it not desirable that gentleman No. 5 will be more successful in this investigation than in the late Ring trials he has been prosecuting in Brooklyn?

Is not gentleman No. 6 a Wall street broker, who has made several failures, and is, withal, a prominent man in the church?

Are the public entirely positive that this Committee of six notables are just such a committee as should be selected to impartially bring Mr. Beecher to the light?

Is there really not some danger that some "white-washing" will be done? Can this Committee, and can Plymouth church, which entertains such distinguished partiality for its pastor, really afford to have Mr. Beecher's secret actions fully exposed to public gaze?

The city Press is just now assuring us that Mrs. Tilton, the lady connected with Mr. Beecher in this delicate business, has appeared before this Committee of six, and testified that Mr. Beecher never made any improper advances to her, and never committed an improper act in reference to her,

and that all and the only thing he did do, was to advise her to leave her husband when she was satisfied he was imbibing "Free Love" doctrines and opinions.

Right here we will submit a few questions which to us seem pertinent. Is it not barely possible the lady might be induced to screen her pastor and herself in this unpleasant business? If they were guilty, as charged, is it positively certain she would admit it to the six gentlemen? Have not ladies before this been known to deny similar occurrences and mishaps?

If Mr. Beecher did nothing more than to conscientiously advise Mrs. Tilton to leave her husband for good and sufficient provocation, why did he in a letter to Mr. Tilton use such language as this:

"I ask Theodore Tilton's forgiveness and humble myself before him as I do before my God. He would have been a better man in my circumstances than I have been. I can ask nothing, except that he will remember all the other breasts that would ache, I will not plead for myself, I even wish I were dead."—H. W. Beecher.

Is that just the language a clergyman would use, who had only done his duty in giving counsel to one of his flock?

If Mr. Beecher is an innocent man, why has he been so silent in relation to the charges, when his friends and the entire public have been calling upon him for the facts? If he was guiltless was it not perfectly easy and proper for him to say so?

Again, why if he is innocent, has he been so anxious to have Mr. Tilton, sent to Europe, and why have his friends and advisers proffered money for this purpose? And why was Mrs. Woodhull won to silence and absence by his friends?

It is certainly desirable the "whole truth" should appear.

Although Mr. Beecher has been one of the most popular men in the country, he is probably no better than a majority of his fellowmen, and it is due to him, due to Mr. and Mrs. Tilton and due to the people of the entire community, that the unvarnished facts in the case should be brought to light.

LATER.—Since the above was written some further developments have been made in this unpleasant affair.

Mr. Tilton has written a letter to the Committee, saying inasmuch as Mr. Beecher calls for an investigation, he will make out a full statement of the facts, the same to be sworn to before a magistrate and presented in a few days to the Committee. It is also published that Mrs. Tilton has left her husband, the disagreement growing out of this painful affair.

Mr. Moulton has been summoned by the Committee, but he declined to enter into the facts at length at present. He said both Beecher and Tilton, were personal friends of his in whose behalf he had endeavored to act as umpire for the last four years. He suggested that the principals first be heard and then if necessary, he would again come before them and state the entire truth. He further gave it as his opinion that an apology was due from Beecher to Tilton. He closed with this noble sentiment, that he "loved Mr. Beecher, but he would not see Mr. Tilton crucified." Thus "the plot thickens." "We shall see what we shall see."

MATRIMONIAL.—We notice in *The Banner of Light* of the 11th instant, a brief account of an interesting wedding, which took place July 1st, on Boston Common, under the shade of one of its venerable elms, between our townsman Fisher M. Clark and Mrs. Helen M. Tripp.

The tree under which the interesting ceremony took place is the veritable one upon which a Quakeress was hung for opinion's sake less than two centuries ago. The bride, being quite mediumistic, was made conscious of the presence of the spirit of the Quakeress referred to, who informed her it was on that tree she was hung.

We congratulate the nineteenth century upon the progress made since the seventeenth; and wish the newly married couple a happy long life.

WE HAVE RECEIVED interesting Reports of the Iowa Convention of Spiritualists which was held at Ft. Dodge, June 27th and 28th, at which everything passed off pleasantly and harmoniously, and of the Northern Wisconsin Spiritualist Convention, held at Oakfield, June 26th, 27th, and 28th, at which were many good speakers, and plenty of good cheer. We regret our space will not allow us to give in this issue the Reports in full. We hope to give them in a future number.

### The Spiritualist at Work.

BY HATTIE E. CARR.

The Spiritualist at Work, brave craft,  
Launched boldly on the tide,  
Thy motto truth and "progress here,"  
Thy mission, far and wide.  
Thou'rt manned by true and loyal hearts,  
Each part is neat and trim,  
And in thy onward course so true,  
Opinion's tide thou'lt stem.  
Thy Captain's kindly words of cheer,  
At every port is heard,  
And souls responsive to his own,  
Give back a friendly word.  
The pilot ever at the helm,  
With steady hand will guide,  
And over opposition waves,  
In safety thou shalt ride.

And then thou shalt carry to each heart,  
That hail thee as a friend,  
Glad tidings from the other shore,  
That loving hearts shall send.  
And with the aid of spirit-friends,  
The souls who've "gone before,"  
Thou'lt help uplift the erring ones,  
That they may doubt no more.

Speed on, brave craft, thy sails all set,  
Thy pennon floating free,  
Thy course is in the path of right,  
And angels are with thee.  
Thy compass straight, move steady on.  
There's friends at every port.  
To welcome thee, and breathe God-speed  
The Spiritualist at Work,  
Providence, R. I.

[For the Spiritualist at Work.]

### THE RELATIONS EXISTING BETWEEN THE VISIBLE AND INVISIBLE OR MATERIAL AND SPIRIT WORLDS.

Nothing so intimately connected with the welfare of the human family has been so little understood, or so vaguely defined, as the relations existing between the visible and the invisible, or the so-called material and spirit worlds. The effect has been to divide mankind into two factions, materialists and spiritualists, and these subdivided into numerous sects and isms, each sure they are right and all others wrong. While materialists deny the existence of the spirit world and deem a conscious existence beyond the grave as the idle dream of a distempered imagination. Spiritualists go to the other extreme, and make the spirit world supreme over the visible material. The effect is a constant warfare between the two extremes. Of this fact the history of the world is one continuous record. The problem for the solution of which all are so anxiously looking, is the source, the producing cause of these discordant relations, which seem to threaten not only existing institutions but the extinction of the race. To this question there can be but one reply. The true and only cause the unbalanced conditions produced by belief in the supremacy of the invisible or spiritual over the visible or material, instead of the recognition of the reciprocal relations of the two, and in this, and this only, will ultimately be found the producing cause of all the trouble. That the visible and invisible are constantly changing places is a fact patent to all. That there is any exception to the rule is denied, as it would be a virtual abrogation of all law; hence the double condition represented in the sexes, is common to all forms and conditions of being, whether worlds or their products.

All worlds are dual, male and female; consequently this opaque surface on which we are now located is surrounded by a transparent sphere, the so-called spirit world, which, although invisible to us, is none the less real; and instead of being a world of itself and independent of this, is as much a constituent part of our planet as is the continent of Europe or America; and the production and evolution of higher from lower species, the necessary and natural effect of the interchange between them. I repeat that each material world has a corresponding spirit world; that between the two is a constant interchange by birth, from each to the other, through all grades of existence, from lowest to highest, wherever that may be, instead of for the first time at death, or disintegration, passing from the material to the spiritual, there eternally to remain, as is now taught and believed. It is unnatural, inconsistent, and in direct opposition to organic law as demonstrated in every healthy being or condition of being. Action is balanced by re-action, and all causes by the effects produced, and this may be traced from the motion of the earth in its orbit to its smallest constituent atom. If I am right, all higher beings and conditions of being are combinations of, and derived from, the lowest, and while the higher control the lower, all their powers of action are derived from what they control, and this law applies with equal force to the governing powers of the universe, as to the lowest and most humble individual.

As you say in your introductory article your object is to unite Materialists and Spiritualists, in the foregoing you have my views of the only way it will ever be done. A balance of powers as a supreme power, is the coming thought of the age. This unites the two as nothing else can.

Truly yours,  
J. TINNEY.

Westfield, N. Y., June 29th, 1874.



## Communications.

[For The Spiritualist at Work.]

### Spiritualism, as Seen in a Voyage Round the World.

BY J. M. PEEBLES.

The phenomena of Spiritualism exists in some form in all lands, and under all skies. They are traceable back to the pre-historic period. And still, a further hearing in relation to these marvels, is a demand that "will not down" at the bidding of priest or pope. To deny the occurrence of the phenomena, at the present time, is a beggarly confession either of non-investigation or stolid ignorance.

#### DAWNINGS.

From cells, ultimate organisms, from atoms, worlds. Spiritual truths, like ocean waves, have their seasons of ascension. They move in cycles. The last cycle, dating from the Rochester demonstrations, has already become cosmopolitan, and the genius of the age is looking; thinkers are inquiring, with becoming seriousness, what is to be the final outcome of this tidal movement—this Spiritualism that came so modestly without the sounding of trumpets or beating of drums?

#### DIVINE AIMS.

The three primal objects of Spiritualism, as I conceive it to have been in the councils and congresses of those angels who initiated it, were to prove, to *positively demonstrate*, a future conscious existence; secondly, to give the world an improved geography of locations and conditions in the Spirit land; and thirdly, to quicken, intensify and unfold the spiritual nature of man, preparatory to the more complete establishment of the "kingdom of heaven" upon earth. Spiritualism has been, and is to-day, God's visible seal of love and immortality to all nations and ages.

#### THE HISTORIC OUTLOOK.

The scholarly student of history readily traces close existing relations between the Aryan gymnosophist; the Brahminical seer; the Egyptian hierophant; the Buddhist lama; the Grecian thaumaturgist; the Judean baptist; the Assyrian prophet; the Arabian dervish; the Roman sibyl; the British arch-druid, and the modern medium. Proffering the key, Spiritualism unlocks ancient and modern mysteries, and reduces them to the basis of a rational naturalism. Law, not miracle, is the method of the Divine government.

From Asia, mother of races, came the first recorded fire-gleams of spirit existence. The Aryan and Semitic book religions are all ablaze with spirit-converse and angel appearances. This spiritual tide for ages swayed westward. Culminating, it is now returning, freighted with the science, culture, and philosophy of the Western civilizations. Spiritual phenomena, vested in various forms, are now common in Asia, Africa and Europe.

#### SPIRITUALISM IN CHINA.

The Chinese system of government has been pronounced by English statesmen the most perfect scheme of human government ever devised by man; inasmuch that, "for three thousand years, it has answered all the practical purposes of that great empire, numbering four hundred millions of people." And yet China is largely a nation of Spiritualists. Entering their temples, they beat a huge drum, announcing to gods and spirits, *alas* their ancestors, that they are ready for communications. Their writing mediums use a pointed, pen-like bamboo stick and a table sprinkled with fine white sand; their healers heal by pathetism; their seers professedly reveal the future, and their personating mediums give excellent tests. They have quite a large number of books treating upon the subject, the most noted of which is the *Liauchai-cho-i*, a large work of sixteen volumes.

Father Gonzalo, a Catholic missionary, writes: "There is no driving out of them the cursed belief that the spirits of their ancestors are about them, availing themselves of every opportunity to give advice and counsel."

#### THE PHENOMENA VERY ANCIENT IN CHINA.

Not only did I witness Chinamen receiving their communications, but I questioned Consuls, missionaries and learned Chinese as to the origin of these phenomena. The replies, without an exception, pointed back on time's dial thousands of years. "The practice of spirit-intercourse," writes Sir John Barrows, with many strange methods of summoning the dead to instruct the living and reveal the future, is of very ancient origin, as is proven by Chinese manuscripts ante-dating the revelations of Scripture."

The "diagrams, with directions for divinations, were invented," says the Rev. Mr. Nevins, "by the Emperor Fuhi, probably nearly 3,000 years before Christ. About eleven centuries before Christ, *Won Wang*, the literary prince, and his son, *Chow Kung*, further developed the system of communicating with spirits, adding many explanations." The most prominent book treating of Spiritualism in the time of Confucius, was the "Book of Changes."

Naturally egotistic, quiet and secretive, the mandarins seek to conceal their full knowledge of spirit-intercourse from foreigners and the Coolies of their own country, thinking them not sufficiently intellectual to rightly use it.

#### SPIRITUALISM AMONG THE MALAYS.

This branch of the Asiatics, though a degenerate race at present, are a light olive in complexion, generous in nature, true to their friends, and sufficiently superstitiously inclined to pay great attention to dreams, omens and visions. Those who are not Mohammedans, believe that every person is attended by good and bad angels, the latter frequently leading them into sickness and danger. Though they have no fear of death, they stand greatly in fear of evil spirits. Their principal methods of converse are trance and clairvoyance. Previous to exercising these gifts, they perspire by drinking a sort of herb-tea and fast, something as did the North American Indians. They are shy about relating their experiences to strangers, because missionaries have told them that *all* these phenomena were the work of the Devil.

#### SPIRITUALISM IN INDIA.

This is the land of the ancient Vedas, and those unparalleled epics abounding in spiritual marvels, the Ramayana and the Mahabharata, with its hundred thousand stanzas. When proud Greece was a panting babe, overshadowed by Egyptian grandeur, the Hindoos were rich in erudition and spiritual experiences.

Opening Captain Frisvold's volume on Central India, before reaching the country, I found this paragraph:

"Their—the Bygas—it is, to hold converse with the world of spirits, who are everywhere present to these aborigines; and their's it is also to cast omens, charm away disease and see into the future. Many profess to see ghosts \* \* \* and the medicine men possess the power of throwing themselves into the trance, during which the afflatus of the spirit is supposed to vouchsafe communications."

Reaching Calcutta I was soon introduced to Peary Chand Mitra, a commission merchant, author and Spiritualist. The Brahminical tinge permeating his spiritualism had for me a thousand charms. This gentleman was for many years a writing medium. He assured me that his wife, a number of years in the spirit world, was as consciously present with him as when in the body. He is clairvoyant and gifted with a remarkable degree of spiritual insight.

Shibchunder Deb presented me a neat volume that he had just published upon Spiritualism in the Hindustani dialect. This gentleman also translated Emma Hardinge Britten's "Spiritual Commandments," into the Bengalee language, and they are now being circulated as a tract in India. The scholarly portions of the Brahmins thoroughly understand the spiritual phenomena. In Benares or the Ganges, and in other Hindoo cities, it was common to see healers relieving the sick in the streets. That ably conducted journal "The Friend of India," published at Ser-

ampore, had this paragraph, while we were a visitor in the country:

"The Bombay papers contain accounts of a mania for spirit rapping, which they say has set in again among the natives. Everything connected with the spirit world they accept as mysteries \* \* \* A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content."

The Aryan Hindoos are naturally a spiritually-minded people, and as a whole I was delighted with their characteristics.

#### SPIRITUALISM IN EGYPT.

It was to me a consecrated moment when landing from a Red Sea steamer in Egypt, the country of Hermes Thismegristus and Menes, of Cleopatra and the Kingly Ptolemies. Securing rooms at the Oriental Hotel, Cairo, my first inquiry was for Madam Blawatsky. I had seen her name in connection with Cairo Spiritualists. This lady was absent in Odessa, Russia; but the lady whose husband keeps the Oriental Hotel is a devoted Spiritualist and medium. Suffice it to say there is an organized society of Spiritualists in Egypt-land where the patriarch Abraham went to escape the famine. During the winter season, these Spiritualists and investigators hold regular seances, writing and trance being the most common phases of mediumship.

#### TURKISH SPIRITUALISM.

Impressional dreams, visions and prophecies seem natural to the Orientals. Those clear skies and the mountainous scenery conduce to the development of these phenomena. The leading dervishes of this country are all believers in an intercommunion between the two worlds. The Hon. J. P. Brown, late Secretary of the American Legation, related to me many marvellous spiritual manifestations, occurring in his presence in Constantinople. He further said there were many Armenians of his acquaintance, as well as Moslems, that possessed rare and rich spiritual gifts.

In Smyrna, seat of one of seven churches, I was the guest of Mr. J. C. Constant, whose palatial residence is fringed with fig and pomegranate, lemon and orange trees. He is a firm Spiritualist, and busily engaged in writing a volume upon Spiritualism to be published in the Armenian language. The Smyrian Spiritualists, divided somewhat upon the subject of re-incarnation, hold regular seances during the winter season. They have an organization, and largely patronize European publications devoted to Spiritualism and psychological subjects. How true that

"God sends his teachers unto every age,  
To every clime, and every race of man."

It has been our privilege within a few years to either meet Spiritualists, or attend seances in the Sandwich Islands, Australia, New Zealand, China, India, Arabia, Egypt, Turkey, Austria, Italy, France, England, Ireland and Scotland; and with few exceptions they perfectly harmonize, unitedly teaching:

I.—That God is the Infinite Spirit-presence of the universe.

II.—That all human spirits, and conscious intelligences in the heavens, are inter-related to the Divine Spirit—something as drops to the fountain.

III.—That under appropriate conditions, spirits hold conscious intercourse with mankind; thus demonstrating a future existence.

That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism is freely admitted. This is common to all new movements involving the activities of the emotional nature. Let only the sinless and the perfect presume to stone the erring. "Are we not brothers all?" do not God's ministering angels guard all; do not progress and immortality await us all? and, if so, how important that we all cherish that broad tolerant Christ-spirit of charity and love, that characterizes the home-lands of the angels. In the future, if time permits, I will sketch for these columns the status of Spiritualism in Europe.

Hammon, Atlantic Co., N. J.

### Spiritualists at Work.

"Father the hour has come." What is our work? Is it to open the windows of heaven by our circles, lectures, mediums? Is it to let our light shine through the press by public and private meetings? Is it to teach the world that *Progression* is its absolute destiny? All this and something more. But what is our work? Is it to save souls?

There are no souls lost; the word lost is not in God's dictionary. "All souls are mine," saith the Lord. To progress forever is the golden rule of the Universe. But what is our agency in this work? To *Grow*. "Be ye also enlarged," burst your creeds, get out of shells; study the divinity of your own nature; rise within; make your own truth available; the soul seeks the light.

But the question still returns, what is the great work of Spiritualists on earth? We answer to *organize success*, so that every human being shall have every natural want regularly supplied; physical, intellectual, social and moral. This great good cannot be accomplished with the present order of society. Things are getting "worse and worse," universal robbery by laws and without laws, "rings," corrupt legislation, "monopolies" of all kinds, "strikes," hitting both ways; corruption in high and low places. A few millionaires, and millions of labor slaves. The earth groans under its burdens, and political, moral and social earthquakes are common in these days. "Men's hearts are failing them through fear" of something worse about to come. The signs in the heavens indicate changes and convulsions.

Notwithstanding these things the hearts of angels and good men are filled with joy, for the time is short. "Old things," having filled their mission shall pass away, and "all things shall become new." "I, John, saw a holy city descend from God, out of heaven, and dwell among men," so said one of the old mediums. "And there was a new Heaven and a new Earth," a new reformed state and a truly spiritual church. But all this must come gradually.

The *Great Conflict* now going on is between capital and labor. Old foggy notions of theology and progressive ideas, imperfect, social and industrial slavery, and freedom to labor and love. As long as labor fights capital it will live in hovels. When it ceases its struggle with this unyielding tyrant, and goes to *work* and organizes industry it will live in palaces. So long as the people adhere to old foggy notions of theology, they tremble with fear and walk through the earth with bands upon their eyes, and heaviness in their hearts; when they throw aside creeds and accept naked truth, they see with their own eyes, and their hearts glow with joys immortal, and the soul is lifted up to the very heavens and claims kinship with the Eternal Spirit. In the new social life combined with co-operative industry, all physical and soul needs shall have an everlasting abundance; selfishness, the old devil will be cast out, and Love, the angel of purity and bliss, will crown every brow and fill every heart. "And the ever blessed God, shall speak from the throne of plenty and Love, saying, 'there shall be no more sorrow, and shall wipe the tears from off all eyes.'" To bring about this state of things is the work of every Spiritualist, yea of every man and woman and child. Let the modes and methods be fully and freely discussed in the SPIRITUALIST AT WORK, to the end that organizations may succeed discussion, until the whole land shall be alive with workers, whose combined labors shall build up the kingdom of Heaven, and harmony, justice and abundance crown our labors with success.

R. P. WILSON.

A young preacher, who had been a Greek professor, once thought he would go and preach among the Methodists; he was an able man and a good scholar, though strait-laced and precise. After his preaching was over, a meeting was held for conference and prayer, at which he prayed that God, in his mercy, would keep him both humble and poor. An old Methodist preacher followed him in prayer; and his petition was, "O Lord, if thou wilt keep our young brother humble, we will keep him poor."







## The Spiritualist at Work.

### Frontier Department,

E. V. WILSON, Editor,

LOMEARD, ILLS.

WHERE COMMUNICATIONS FOR THIS DEPARTMENT  
MAY BE ADDRESSED.

"I am a man, and whatever concerns Hu-  
manity is not foreign to me."—TORRENCE.

#### To Our Readers.

It was discovered early that these spots  
were actually attached to the surface of the  
sun, that they are carried round, that the  
sun's globe revolves in about twenty-five of  
our days, carrying these spots along with  
it.

Other features were soon recognized in  
these spots. We will have the second of  
these diagrams shown, in which you will  
see a larger picture of these spots, and  
her pictures will show you what will after-  
ward be presented on a large scale—the ap-  
pearance of bright spots around the spots  
called faculae. These spots are not uniform  
in color, and have an outer fringe, while  
inside there is a dark spot which the first  
seers thought was actually black.

No part of the sun's surface, so far as  
we know, would seem to be actually black.  
The bright spots are strained into  
white bright streaks, surrounding the spot.  
When the lantern is used you will find  
various views of that phenomena will be  
presented. We will next have a picture of  
the sun's spots presented, and afterward  
a photographic picture of the spots  
ought before you. There is one other  
feature, which like the last, was taken at  
the Cambridge Observatory, and shows  
the features of these spots. They are well  
known to a life worse than death.

At this he drew a knife—but as he did so  
he fell to the floor. (Reader, there was a  
phenomenon of such a character, as occa-  
sionally is required to silence the bad in  
life.)

"Susan," we said, "come away, child,  
from this man, he is not your husband—he  
is a villain, and stole you, or persuaded  
you to leave your father's house last night,  
and is now taking you to a life of shame."

For a moment the child-girl hesitated,  
then left her seat and came to me, saying  
in her tears: "This man has promised to  
marry me at his sister's house to-day, which  
is near Black Rock, at which place we were  
to get off the cars."

O! how she wept, and there were few of  
those present who did not weep. In the  
mean time there was a great hubbub about  
our man; we said, however, "there will  
be a telegram at the depot in Buffalo for the  
arrest of this man; we are well known in Bu-  
falo and Toronto, are responsible for all we  
promise, and know what we say to be true,  
therefore we shall hold this man a prisoner,  
until we reach Buffalo;" and we did thus  
hold him. On reaching Niagara depot,  
officers came on board, with authority to  
arrest this man and girl. He was taken in  
charge of the officers and lodged in prison.  
The girl was taken to the Mansion House,  
and placed in the hands of Philip Dorshei-  
mer for safe keeping; and on the next  
morning we saw her weeping in her father's  
arms, and we wept also.

Thus reader, we answer the question,  
"what good does Spiritualism do?" This is  
but one of many in our experience, and  
we trust to meet with many more.

#### A Pleasant Hour.

"Let us have a circle to-night," said our  
friend C. "We seldom sit in circle; all  
our work is on the platform before the  
masses," we replied.

"O do sit to-night," said Nellie.

"Yes, Brother, you do not know how we  
would like to have a circle," said Mary.

"Well then, we will sit, but mind, we  
promise nothing."

"Agreed," said our friends and soon hats  
and shawls were on, and away we hied with  
our friends, and at eight o'clock P. M. the  
parlors were filled with ladies and gen-  
tlemen. After the introduction and greet-  
ings were over, we felt an influence; turning

surface, able to review some of the pro-  
cesses really taking place there. You may  
not be able to find an explanation of these  
changes of form. They remain still a  
mystery of astronomy. The processes are  
continually taking place, although the sun  
looks so calm and still. I have spoken of  
the irregularity of the sun's surface, and  
we will now have a picture showing that ir-  
regularity on a larger scale. Father Secchi  
took a picture of one of those faculae. If  
you look on the surrounding part as repre-  
senting the general surface of the sun, you  
will see that the faculae are very large, and  
distinguished from the rest by their bright-  
ness. The irregularities around the faculae  
are not the rough mottling, but a feature  
more delicate. This was recognized by  
Herschel, and called by him the corruga-  
tion. He compared it to the irregularity of  
the surface of an orange.

Now you have another picture showing  
the same corrugations, the whole picture  
being devoted to that one feature. There  
are the corrugations, and you see them  
surrounding a small spot without a penum-  
bra. Now you can recognize the justice  
of Herschel's description. These corruga-  
tions have given rise to a great deal of study  
in late times. You can recognize the central  
part of these corrugations as bright gran-  
ules, but in preference I will use the term  
"rice grains," because Prof. Langley has  
found it convenient to distinguish the rice  
grains from still smaller spots to which the  
name of granules has been given by him.

The picture next to be shown will indi-  
cate the rice-grains, which are not so deli-  
cate as those Prof. Langley has discovered.  
Dr. Huggins in England has taken the pic-  
ture, and from its regular aspect it has been  
called Dr. Huggins's floor cloth. Still I  
have very little doubt that he perceived these  
general features. You can see the general  
darkness of that portion where granules are  
all. These dark regions are the dark parts  
in that mottling which is seen in smaller  
telescopes. These rice-grains are not in  
solitary small, although they look small in  
my telescope. Their length is about 600  
700 miles, and the breadth about 300  
miles; in other words, they are about as  
big as Great Britain. [Laughter.] The  
purity of these objects led to a very singu-  
lar theory. It was thought by one gentle-  
man from the aspect of the spots that the  
sun is surrounded by double coating, the  
outer giving light, the inner coating only  
sufficient to reflect that light, but with no power  
of its own to give light, and that when the  
inner coating is broken you see through the  
dark surface of the sun, and that surface may  
be so slightly illuminated and heated by  
the surrounding cloud layers, that life may be  
possible there, Sir John Herschel said  
that whatever view we might form about  
these rice-grains, it was certain the greater  
amount of the light and heat of the sun comes  
from them, and he thought that vital ener-  
gy in living organism might be the secret  
of that light; that, because vitality is con-  
nected with electricity, and electricity with  
light, some of these spots, of 600 miles  
long by 300 mile wide, might be living  
beings!

[To be continued.]

### Physiology.

#### NERVOUS FORCE.

BY BROWN SEQUARD.

The various effects produced by nervous  
force are certainly, even for persons who have  
of nothing whatever to do with medicine, full of  
interest, and I may say full of importance. I  
will go further. I have no doubt that persons  
who have not at all engaged in the medical  
profession could do more perhaps than physi-  
cians, in regard to discovering certain of the  
peculiarities of nervous force. Physicians un-  
fortunately—I speak of myself as well of oth-  
ers—are biased. Their bias prevents progress.  
They have received an education which gives  
them certain notions, that prevent a free ex-  
amination of certain questions. The unbiased  
laymen of persons who have not studied medi-  
cine, or who, if they have studied the founda-  
tions of it, have not engaged in the practice of  
the profession, permit them to investigate and  
discover. Perhaps as a result of the lecture  
which I shall deliver here, it will be given to  
some of you to push forward discoveries in that  
direction.

Before entering into the proper subject of  
this lecture it is essential to pass in review

some of the elementary questions of physi-  
ology. I shall do it very rapidly. There are two  
elements in the nervous system which are  
united together, but which are, however, abso-  
lutely distinct, the one from the other. One  
consists in the nerve cell, which you see repre-  
sented on the board. I have made it nearly  
round, but it is very rarely that it is so. That  
cell has starting from it a number of filaments.  
In the spinal cord and in the brain those cells  
generally have one element entirely different  
from the others, and that element is similar  
to the other element we find in the nervous  
system; that is, fibers and the cells, with their  
prolongations. What becomes of those pro-  
longations is not known, and it may perhaps  
remain always unknown to us in this world.  
It is to be feared that the power of our micro-  
scopes will remain pretty nearly what it is,  
and if that be the case, then we shall never  
know much more as regards the ramification  
of those fibers. But the remarkable point of  
which I have not yet spoken, and which you  
ought to keep in mind, is that the fibers of the  
nervous system are united with those cells.  
Within the nervous centers, that is, the brain  
and spinal cord, there is but one of those fibers  
united with cells. In other parts of the body  
there are cells which have two real fibers start-  
ing from them besides the ramifications.

#### A DEATH-BLOW TO ANIMAL MAGNETISM.

Now the nervous force is produced in those  
elements of the nervous system. I have no  
need, of course, to give a definition of nervous  
force, as you will perhaps prefer to call it. It  
is that force which manifests itself in nervous  
actions. The nerve force belongs only to the  
elements I have described. Are there any in-  
stances in which we can find nervous force  
without the existence of those two elements?  
This question is now decided in this way.  
There are animals in which, and there are cir-  
cumstances in which, the nervous tissue does  
not exist evidently in the way I have describ-  
ed and still there is a nervous force; so that  
it appears that nervous force can exist without  
the nervous elements. There are conditions,  
especially in monsters, where the spinal cord,  
instead of being organized, is a fluid in which  
elements resembling those of the nervous ac-  
tion, and therefore, nervous force. In some  
low forms there are also tissues which do not  
represent all the known elements, of the  
nervous system, but in which, nevertheless,  
there is nervous action, and therefore nervous  
force. A professional friend in Paris has  
shown that there are certain instances of dis-  
ease in man in which the nervous system is so  
transformed that it is hardly recognizable, and  
yet there is every probability that it acted, and  
that nervous force was manifested.

But the great question is not there. The  
great question is whether the boundaries of  
the nervous system are also the boundaries  
in health of that nervous force. In other  
words, can the nervous force spring out of the  
nervous system to produce some action? As  
regards this, I may say that there are no facts  
to prove it. You can easily understand that if  
I am right, this is a death-blow to what is called  
animal magnetism. But this is a point that  
we will debate more at length by and by. All  
I wish to say in this introductory lecture on  
this point is that there is no likelihood at all  
that nervous force can get away from the lim-  
its which are constituted by nervous tissue.  
There is no question, however that nervous  
force can manifest itself outside of the bound-  
aries of the nervous system; but it manifests  
itself often after having been transformed  
into another force. It is well known that ner-  
vous force is transformed into motor force.  
This I am doing at present. It is owing to  
motor force that I have any voice at present.  
This transformation into motor force takes  
place at every moment of our lives. Other  
transformations are also of great interest.  
You well know that there are fishes that pos-  
sess an electric apparatus. In them the nerves  
which go to the electric apparatus are enor-  
mous. And those nerves convey nervous  
force, and not electricity. As soon as the ner-  
vous force is felt in that electric apparatus,  
electricity is evolved. Electricity is a transfor-  
mation in that case of nervous force, just as  
we know that heat can be transformed into  
electricity or electricity into heat, heat into  
motion, and motion into heat, &c. There are  
animals which are phosphorescent, and which  
are so under an act of their wills, so far as we  
can judge, and under the influence of the  
nervous system; so that light also can be evol-  
ved as a transformation of nervous force.  
There are cases of consumption in which  
light has come from the lungs. The fact has  
been pointed out by Sir Henry Marsh and other  
physicians. The light appears not only at  
the head of the patient, but it may be radiated  
into the room. It has been considered that  
the light was only a peculiar effect of the mu-  
cus that came from the lungs of the patient. It  
is not likely that this is the case, because mu-  
cus in greater quantity is evolved, and all  
sorts of mucus, from the chests of people  
every day, without any such phenomenon. I  
have read the history of each individual case  
of the kind so far as I have been able to get it,  
and in every one of the cases the patients, I  
find, were in a terrible state of nervousness  
so that I cannot but believe that the produc-  
tion of light was, in a measure at least, owing  
to the transformation of nervous force.

#### HEAT, ELECTRICITY, AND NERVOUS FORCE.

There are great transformations also of an-  
other kind. You well know that nutrition,



# Pleasant Voices.

We cheerfully lay before our readers some of the letters we have received from friends in various part of the country since our first number has been seen. We must acknowledge such kind and cheering words are very grateful to our feelings, and encourage us to press bravely on in the work we have undertaken.

JOHN S. CRUM, Vienna, Ill., writes: Here is four dollars for the THE SPIRITUALIST AT WORK, and THE TRUTH SEEKER. Go on in the cause of liberty and light. The whole foundation of old fossilized orthodoxy to-day is ignorance, superstition and dogmatic oppression. Yours for truth, light and liberty,

C. B. PECKHAM, Newport, R. I., writes: I have just finished reading No. 1 of THE SPIRITUALIST AT WORK, which I obtained at the news-depot. It is admirable in every respect. I shall do all I can to extend its circulation. I shall also continue to take THE TRUTH SEEKER with which I am very much pleased.

WM. H. GIBBS, Rochester, N. Y., writes: I have received the first number of your paper and like it very much.

L. B. AVERILL, Mansfield, Vt., writes: I have received a copy of THE SPIRITUALIST AT WORK, and wish to become a subscriber, I have been a believer in spiritual manifestations for twelve or fifteen years, and approve of all publications that spread the light and disperse darkness and error.

R. W. PARK, Waco, Texas, writes: I have received your first number of THE SPIRITUALIST AT WORK, and I am much pleased with it. Success to you. For the enclosed remittance send me THE SPIRITUALIST AT WORK and THE TRUTH SEEKER.

S. M. BALDWIN Washington, D. C. writes: It really lifts one up to pursue such a high-toned paper as yours, and the coming "peace on earth and good will to man" may be realized in the life time of some of us if such sheets as yours are scattered abundantly over the land.

E. G. SMITH, Corning, N. Y., writes: I shall do what I can to enlarge the circulation of your excellent paper in this locality.

S. R. FOWLER, Circleville, O., writes: I have received your first number and though I take several Spiritualistic paper yours seems to come up so completely to my idea of a good paper, I must patronize you. Such papers are just what the bound world needs. I wish you great success.

LUCIUS SMITH, Brownsville, Vt., writes: Thanks for a specimen number of your paper. Have read it and like it. E. V. Wilson and Farmer Mary are old friends of mine; made so by former writings of E. V. W. in the R. P. Journal. I must certainly try your new paper for a while at any rate. With best wishes for its success, I remain your friend.

MRS. MARY PARKHURST, Rochester, N. Y., writes: I have received several numbers of your very handsome and readable paper, which I handed around amongst my friends and all are so well pleased with it I have succeeded in getting up a club of six with prospects of getting more soon. The times are hard now and many would like to take it if they had the means to spare. I think I will, however, be able to send you more names.

A. F. SMITH, Colorado Springs, Col., writes: Heartily sympathising with you and your associate in your efforts to spread liberal ideas I enclose \$3 for which please send me THE SPIRITUALIST AT WORK and THE TRUTH SEEKER. I think I shall be a permanent subscriber.

J. CLEMENSON, Los Angeles, Cal., writes: A few days ago I received your initial number. I have read it over carefully and like its tone very much: it seems to have the true ring. I am an old man seventy-six years of age—have been a Spiritualist twenty years, and have been during that time a constant subscriber to some leading Spiritualist paper, and for the past four or five years have taken the R. P. Journal. I have received much instruction and edification from it, and some things not so pleasant. I do not like the spirit of vituperation that is sometimes so bitterly expressed. I do not think a true fraternal spirit is manifested by criminations and recriminations, nor can I think that ought to be the occupation of a good Spiritualist. \* \* \* I am an advocate of woman's rights, but not in sexual promiscuity. The explanation of E. V. Wilson in your first number suits my mind exactly. I am glad to see his department in THE SPIRITUALIST AT WORK. I have long wished to hear from him. I could not bring myself to believe he was the vile creature a certain paper represented him to be, and I am satisfied the charges are false.

H. SNOW, San Francisco, Cal., writes: I have seen some sample copies of your paper, and like the looks of it and the tone of it. Please send me ten copies of each issue, and if you will send some extra ones for distribution I will place them where they will do good

E. W. HUNTINGTON, Charleston Ill., writes: I have received your first number, and am very well pleased with it. I shall make an

effort to send you a few names as subscribers.

MRS. M. P. HENDERSON, Aubrey, Kans., writes: I have received your first number. Please continue it. My sons are much pleased with it. They have heard Bro. E. V. Wilson and wish to sustain the true worker. We do not believe in promiscuity, and can imagine nothing that would bring so much harm to humanity as we believe that would. I will try and get up a club for your excellent paper.

HELEN E. HOWARD, Volo, Ill., writes: Enclosed find three dollars for THE SPIRITUALIST AT WORK with the best wishes of one who is in favor of progression. May the good seed you are sowing bear much good fruit.

CHARLES COWGILL, Franklin, Pa., writes: Enclosed I send you money order for three dollars for THE SPIRITUALIST AT WORK. I have received the first numbers and must say I like it well. I am also a subscriber to THE TRUTH SEEKER and esteem it highly.

OSBORN BARBER, Woodstock, Ill., writes: I have received your first number and like it much. Enclosed I send three dollars for it one year.

A. B. CHURCH, Columbus, Ind., writes: Such wide awake papers as THE SPIRITUALIST AT WORK and THE TRUTH SEEKER must be sustained and though I am taking more papers than I can find time to read, I do not wish to be without them. Find enclosed the subscription price of the two.

DR. C. D. GRIMES, Kalamazoo, Mich., writes: I am much pleased with the appearance of your paper, and think I shall be able to do something for it and render you some assistance. I rejoice to see it and hail it as a welcome messenger and a harbinger of peace and greater progress. May THE SPIRITUALIST AT WORK live to exert a power and influence in the land.

HATTIE E. CARR, Providence, R. I., writes: I entertain the kindest wishes for the prosperity of your new undertaking. May the angels be with you and bless you.

E. P. WICKERSHAM, Summitville, Iowa, writes: Some one sent me your paper. I am pleased with it and must have it. Please find pay enclosed. I am tired of the bitter, relentless spirit of the R. P. J. I hope you will not follow that course.

## Kind Notices of the Press.

It is very agreeable in starting such an enter-prize as the publication of a paper like this, to receive congratulations and friendly greetings of contemporaries.

With gratitude we acknowledge the kind reception we have thus far met with from the Liberal and Spiritual press.

The Banner of Light, that ever reliable organ of Spiritualism, thus speaks of us: "THE SPIRITUALIST AT WORK, is the title of a new paper, published in New York, by D. M. Bennett and E. V. Wilson. It is 16mo, four columns to the page.

In his Salutatory Mr. Wilson uses this language:

"We come before you in the columns of THE SPIRITUALIST AT WORK, in defense, first, of Spiritualism; second, true manhood and womanhood; third, a life of virtue and the defense of the monogamic laws of marriage—under just legal restrictions. We shall oppose lust, concubinage, promiscuity of the sexes, harlotry and all other forms of immorality; we shall stand by the right and oppose error wherever we find it."

"So far, so good"—such a platform is a good one, and should meet favor from a generous public. We welcome to the ranks our new coadjutor."

The Boston Investigator, that veteran advocate of Free Thought and Liberal Sentiments thus speaks of us:

"THE SPIRITUALIST AT WORK, is the name of a large 16 page paper, just commenced in New York, by Messrs. D. M. Bennett and E. V. Wilson. It makes a neat appearance and is 'devoted to the Best Interests of Humanity and Progression Here and Hereafter.' With the exception of the last word it is devoted to excellent objects and so far we wish it success. As for 'hereafter' since that is something unknowable and unknown, we have nothing to say and besides THE SPIRITUALIST AT WORK here will probably have as much as it can attend to while there are so many Christians about."

Woodhull and Claflin's Weekly thus notices us:

THE SPIRITUALIST AT WORK.

"We are glad to welcome the advent of a Spiritualistic paper bearing the above name. It is a quarto of 16 pages, published in New York, by D. M. Bennett and E. V. Wilson. The number before us is full of excellent matter that will attract the attention of readers and will repay perusal. The Phenomenal and Intellectual aspects of Spiritualism are well attended to, and some of the reforms of the day (prominent among which is Woman's Right to the Ballot), are ably discussed in its columns. Probably the position it desires to occupy is an intermediate one between conservatism and radicalism, we do not know that such is the intent, but merely surmise that such may be the case from the contents of the paper before us. We have no doubt but it

will well merit the motto it has selected, and approved to the world that it is 'devoted to the best interests of Humanity and to Progression here and hereafter.'"

The Champion of Humanity also gives us a kindly greeting and wishes us a full meed of success in our undertaking.

The Union City (Ind.) Times thus notices us: THE SPIRITUALIST AT WORK. We have 'The Christian at Work,' which, by the way, is one of the best religious periodicals of the land, both in manner and spirit; and now comes THE SPIRITUALIST AT WORK equally attractive in its mechanical get up, of about the same proportions and judging from the first number which has just appeared on our table, quite as ably edited and is destined to become equally popular in an entirely different field of labor.

\* \* \* \* \* Let us hail with joy and gladness the harbinger of a brighter era, when doubt and distrust of a life beyond the tomb shall be dispelled, and when humanity shall come forth clothed in a visible immortality. As such we bid the new paper God speed. If truth be its aim and the dethronement of error, even failure will be honorable, and its work "shall be bread cast upon the waters."

Other papers have made friendly notices of us, and we sincerely return thanks to all who speak kindly and feel kindly toward us.

There is one Spiritual paper published in the West, that has no kind word for us, and has not mentioned us in its columns since our advent, but from private letters from its owner and the persistent malice with which it pursues one of the Editors of this sheet, we well know it entertains no kind feeling toward us. It predicts our "career will be a short one, and our failure certain." Probably "the wish is father to the thought." It is, may be our career is not to be long, but we shall endeavor to make it both long and useful, and it depends very much upon our friends, how this shall be. If the honest, truth loving people of the country are with us, we can put up with a little petty spite, unfriendliness and fill will.

## Facts and Phenomena.

### The Gods and Other Lectures.

BY ROBERT G. INGERSOLL, Peoria, Ill.

Col. R. G. Ingersoll is one of the boldest and clearest thinkers of the age, and as an orator, he has few rivals, and no superior in America.

The book before us is therefore a work of great merit. It is full of the most radical and advanced thought, clothed in robes of purest eloquence. It consists of five distinct lectures, delivered at different places and on different occasions. 1. The Gods. 2. Humboldt. 3. Thomas Paine. 4. Individuality. 5. Heretics and Heresies. The whole making a volume of 209 pages.

There is no better way-mark of progress than the increasing tolerance of the Church the governments and the people toward the worlds' thinkers. Before Luther, death was the stake was the penalty for the utterance of a thought or an opinion that contravened the creed of the Church.

A century and a half ago, the penalty for saying Jesus Christ was not the So God, was death; or to deny the Trinity was a crime punished with death in portions of America.

Three-quarters of a century ago, a New Jersey mob, prompted by the clergy, stored the carriage in which Thomas Jefferson and Thomas Paine were traveling, simply because Paine had written a book that was now almost orthodox as compared with some religious writings of the day.

Twenty years ago, Robert G. Ingersoll was driven out of Congress and out of politics, because he was a Freethinker.

Now the most prominent and popular clergymen of Europe and America draw their best thoughts and highest inspirations, not from the Bible or the Creed of the Church, but from the writings of Paine, Voltaire, Gibbon, Humboldt, Mill, Spence, Huxley, Darwin, Tyndall, Parker, Strauss, Emerson and other eminent Infidel writers; and it is a patent fact that the measure of their influence is in exact ratio to the radicalism of their sermons. Thus the prophets of Free Thought of the recent past, and even the present, become, by clerical proxy the preachers of to-day. But the work continues to move, and other prophets will grander parables and more radical truth have arisen to lead the people still higher up the mount of thought, and further in the march of progress.



## Selections.

### Coal Oil Charley's Ghost.

THE APPARITION THAT LIGHTENED THE  
PANGS OF A DEATH-BED.

[From the Memphis Appeal.]

Our readers will remember the story of Coal Oil Charley. It was he, as was unjustly supposed, who aided in causing the death, at an interior town, of a Louisville drummer seated beside him at table. A coal-oil lamp was overturned by one or the other of the drummer's friends, he was robbed of his money on the spot and died not many days after in unutterable anguish. Coal-Oil Charley was tried at Corinth, and properly acquitted of participation in the crime of murder and robbery. Some months after his liberation at Corinth, Charley was sitting in the midst of his family in his modest little home in Macon, Miss. His wife, step-daughter, a sensible, attractive, well-reared girl of sixteen, and other children were sitting about the fireside. Charley was very near an open window, and the cool, fresh evening winds of that delightful climate, burdened with perfumes of roses and pomegranates, fanned his face. A bright light burned on the table beside him. There was a sudden flash and flame from a musket across the room. Charley never spoke or lifted up his face, or opened his eyes. Ten buckshot pierced his heart.

There was much excitement, and Macon was thoroughly aroused. Charley's widow and step-daughter, and two little children survived him. Not many days ago, as our correspondent writes, Charley's widow became very sick. Two of the best physicians of the village were in frequent attendance at her bedside. Medical art and unremitting attention on the part of neighboring families were unavailing, and the hapless woman was dying. In any event she knew that her end was approaching, and said to three ladies and her daughter that Charley had promised and was coming to see her. She was then, and had been at all times, perfectly sane. At half past three o'clock in the bright, sunny afternoon, one of the attendant physicians went to the cottage. He had been hastily summoned. When he reached the doorway there were three ladies and the pretty step-child at the gate crying, and all very pale, and in a state of wild excitement. The doctor asked what had happened. He was answered in broken accents, and all speaking at the same instant: "He is there! We saw him! He spoke to her! He walked straight to her bedside, out of the corner of the room where there was nothing."

It seems that the three visiting women and the step-daughter were seated near the bedside of the sick woman. The affectionate daughter held the mother's hand. The latter opened her eyes and said, "Charley is coming; I knew he would. He promised me, and never violated a promise," and then the poor dying woman suddenly sat up in bed, and pointing to the most distant corner of the room, her eyes ablaze and face white, exclaimed, "there he is!"

And sure enough, Charley, perfectly well known by every one in the apartment, was slowly walking toward the bedside, his eyes fixed with an expression of unutterable tenderness upon the face of his dying wife. The visitors fled. They dared not re-enter the house till the doctor came. When they went in again, the doctor leading the way, Charley's wife had gone away with him. Her body rested in dreamless sleep, and a soft, sweet smile still played about her lips, recently kissed, as she fancied, no doubt, by her beloved Charley. There was death and the stillness of death in the deserted apartment, and life, too, had deserted its marble-like tenement, and Charley's widow did not hear even the wailing of her heart-broken child.

AN elderly gentleman, being greatly smitten with a young lady in church, passed her an open prayer-book with the passage marked at the marriage service: "Wilt thou take this man to be thy wedded husband?" The girl quickly returned the book with this sentence strongly underlined: "No woman may marry her grandfather."

### Guilty, Concerning our Sister.

WHAT makes it so difficult for a woman, after her first lapse from virtue, to retrace her steps? Clearly that savage unjust and unchristianlike public opinion which excuses a whole life of dissipation in one sex and turns contemptuously away from the other, leaving her alone with the unpardonable and the irreparable. But in thus judging moral delinquencies we use those "partial balances" and "false weights" which are an "abomination to the Lord." Why is *his* sin "the venial errors of youth," and *hers* "innate depravity" and "hopeless degradation?"

Evidently, then, before much good can be done for the fallen glory of womanhood, there must be a complete and general *resumé* of the judgment which society has passed upon it. But toward this change of opinion *every one* may contribute. The mere dictum of the public press will do much, and pure, noble women, with hearts over which the spirit of love broods, can do vastly more.

The purer, the higher in social rank, the more refined and delicate the more are they the anointed saviors of their sex. Nor need they fear that the whitest fame will contract any soil. Do not God's sunbeams visit the filthiest alleys and the most loathsome dwellings? And are they defiled or injured by their gracious mercy? Is it not well known that women of the Romish and English Churches habitually go amongst the most depraved as missionaries and nurses, and yet are *innocent*. But excellent as this way is, it is not all that is wanted. When Christ cured the leper he put his hand upon him. We must come to them as mother to daughter, as sister to sister, friend to friend. We must trust them, and trust them largely, in order to make them worthy of our trust.

There is scarcely a wife in any large city who does not have it in her power to help some fallen sister up and on again. But they won't do it. Chemists say that there is iron in the blood, and the way that one woman treats another proves that they have their share.

It is the duty of all who have the means and position to do it, to search out individual cases and try and redeem them. The recompense is a very great one. "He who converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins." Therefore if you see a fallen sister on the highway of life, don't "pass by on the other side," for alas! this life so wasted already is all that she has left.—*Exchange*.

We disagree with the writer of the above, in this statement: "Clearly that unchristianlike public opinion" etc. etc. We hold that it is clearly very *Christianlike* in public opinion to "crush out" woman for one offence or mistake in life—and to excuse a life of shame and crime in man. And that it is *very unspirituallike* indeed for the reason that Spiritualism teaches morality "a means of salvation" and Christianity denies it. Spiritualism continues morality, on, and on forever, making it the basis of all progressive faith here and hereafter. Christianity stops this side of the grave. Spiritualism goes on into the beyond. We, as a people ought never to refuse to take the erring by the hand. If we are true we will always have a good word for them.

### An Advanced Idea of a Catholic.

LECTURE BY REV. FATHER TERRY, OF CHICAGO, ON THE POETRY OF GENESIS.

The Chicago papers report a lecture delivered in that city on a recent evening, by Rev. Father Terry, of St. Patrick's Roman Catholic Church, and say that he is recognized in that denomination as one of the ablest and most eloquent clergymen in that diocese. The lecture was upon "the Poetry of Genesis," and some of its points are thus reported by the *Journal*:

"The chief trouble," he said, "in dealing with the questions raised between the Bible and science was, that theologians, whenever the scientists made a new discovery, attempted to make the crude traditions of the Jews coincide with every new astronomical or geological fact. Hence there was an endless confusion—endless change of front and endless war of ideas. In pursuing this course, the theologians showed their weakness, and exposed themselves to ridicule. When Moses wrote, the world was in its infancy of knowledge, and it was sheer nonsense to attempt to stretch the scanty legends of the Biblical era to an extent that would rationally cover the wondrous scientific discoveries of the later times. One of the chief points over which the theologians used to wrangle was as to the time which was consumed by God in creating the world. Some held to the belief that the earth had been for ages in a state of preparation, and that in six regular days God, like a good Jewish mechanic, completed his work, and rested on the seventh day, which was called the Sabbath. Others held that the six days meant ages, and that Moses wrote allegorically. The more conservative element clung to the opinion that the

world and all therein were created as written—or transmitted by Moses, in the six regular days of an ordinary week. They forgot, however, to define whether the Lord worked on the eight-hour system, like most of the laborers of this day, or whether He took His time in completing the job. [Subdued laughter.] It is more than doubtful whether Moses wrote any part of the Book of Genesis except that portion which was contemporaneous with his own times. It could easily be inferred that, although Moses might have written his own commentaries, it was most rational to conclude that the other portions of Genesis were handed down, first by traditions, from father to son, next by means of bards singing from door to door, next by means of poet-chroniclers preserving the teachings of those bards, and, lastly, by the great law-giver himself, finally gathering up those traditions, placing them in regular order, and then adding his own personal experiences, observations, and inspiration. He had no doubt that the account of the creation as given by Moses was intended in no allegorical sense, and that all theories to the contrary were simply the offspring of minds which sought to apologize for the discrepancies and contradictions of Scriptures by appealing to allegory. The same was true with regard to the pretty story of Eden and the creation of man. The Book of Genesis was, in fact, a huge epic, the product of Oriental genius, inspired, perhaps, to preserve, by rhythmical tradition some of the earlier fruits of divine revelation. On this point of man's origin, the theologians had very long ago expended themselves. They had many different theories, too. Some of them, as usual, fell back upon allegory to explain away certain very mysterious matters, which human research had failed to explain. Others, again, went so far as to define Adam's actual age at the period of his creation. They generally set him down as being from 30 to 35 years of age at that interesting period. It was the same with regard to the formation of woman out of the rib. Some sage religionist would have it that Adam was put to sleep so that he might not feel the pain of the operation when the rib was being taken out. Others thought that God put our first progenitor to sleep so that the lady might be spared the pain of having her mode of construction criticised. In either case, the lecturer thought Eve could very readily forgive the absence of the gentleman. In this way the speculation might go on forever. People might be brought to speculate on the size of the fig-leaves that grew in Eden, when, very late in the day, Adam and Eve had accidentally discovered their omission to complete their morning toilet. In fact, the only thing to do with Genesis was to accept it for what it was—an Oriental epic—containing pearls of revelation to be redeemed only from their in-crustated state by the acid of criticism."

### A Great Balloon Voyage.

SAILING FROM BUFFALO TO NEW JERSEY IN THIRTEEN HOURS—A VOYAGE OF FOUR HUNDRED MILES, TRAVERSING FIVE STATES.

If the annals of balloon voyages are ever correctly and thoroughly made, the ascension from this city last Saturday will hold a place among the foremost both in respect to extent, the scientific value of the observation made and the nature of the country traversed. In America only two balloon journeys have been made, we believe, longer. Before cutting loose, one of the voyagers had his watch set at exact Buffalo time, and by this chronometer Prof. King cut the rope, and the balloon left the ground at precisely 6:04 o'clock. One minute after leaving the earth the balloon had risen to a height of 1,490 feet. Prof. King decided to run rather low, and allowed the Buffalo to descend so that at many times the drag-rope would touch the ground, and frequent communication could be had with the people, whose general desire appeared to be that the balloon should "come down," judging from their cordial invitations, but who for the most part were deaf to the questions put to them in regard to villages and other prominent landmarks in their neighborhood. The location of Water Valley, which was passed directly over at 6:40, was, however, distinctly ascertained. This is the southern village in the town of Hamburg, and very shortly after leaving it the balloon traveled over Eden. Hearing the voices of a number of people apparently celebrating the "Glorious Fourth," the balloonists called out in sepulchral tones, "Prepare, prepare, prepare!" What those who heard the warning thought about it is one of those things the aerial travelers did not find out, but it had the effect of putting a sudden stop to the voices from below.

After the light of day died out, Prof. King felt sufficient confidence that the direction in which he had thus far sailed would be preserved, to feel reasonably certain that the balloon would traverse the mountainous regions of Pennsylvania, and soon the hills began to up-rear their hulks, forbidding enough in the gloom. But ballast is power to a balloon, and there was plenty of that, little having been expended, and as lofty hill after hill arose in front a little sand would be sprinkled and the "Buffalo" would grandly soar over the summits. There was a peculiar feeling of victory in so easily overcoming those mighty obstacles which the foot of man could surmount only by exceeding toil, and which railroads aided by all the engineering talent of the age, and by all

that money can do, must either cowardly travel around or laboriously bore through—a sense of exultation, which only those beings who have had balloon experience of this sort—and perhaps the birds—can appreciate. One thing was noted with pleasure, as range after range of hills was passed over, during the hours between the death of daylight and the rise of the moon, that the valleys were cultivated, and on several occasions the whistles of locomotives were heard. These signs of civilization proved that a region of country entirely barbarous was not being entered, and nothing short of crossing the Alleghenies would have satisfied any one of the party. The course could not be accurately determined between the dying out of light and the rise of the moon, and hence the advent of her celestial highness was awaited with much interest, and when the "sweet regent of the sky" did silver the scene she was most politely though enthusiastically welcomed. The great advantage of her illuminating presence was that the direction of the balloon could be traced. The line of travel could be ascertained by noting the course of the drag-rope over two stationary objects on the earth, and then the location in the heavens of fair Luna herself, or that of the north star, where it was not obscured by the higher clouds, would supply the third point necessary to fix the direction. So the "Buffalo" sailed on all night, flying over peak after peak, and the eyes of those she carried so gallantly were pleased with the sight of cultivated lands in the valleys. Below, also, were seen many sinuous streams, some evidently large, and it is likely that the west branch of the Susquehanna, the Juniata and the Susquehanna itself were seen, and perhaps each several times. The mountains crossed must have been the spurs of the Alleghenies, in McKean and Butler counties, the Alleghenies themselves, probably crossed in Clinton county, the Tuscarora mountains and the Blue mountains.

When day dawned the "Buffalo" was found to be sailing along parallel with the Susquehanna, and to the west of it, and just entering the northern portion of York county. The scene was indescribably beautiful when looked upon from such a height as that at which the occupants were. The sun rose higher as the balloon crossed into Maryland, and the wind changed, causing it to take to a more easterly direction, passing over the Susquehanna five or six miles above Havre de Grace at 5:40 A.M., then at an altitude of nearly 8,000 feet. The panorama was one never before unfolded to the eye of man, the noble Susquehanna, opening into Chesapeake bay and Delaware bay and river, with the surrounding surpassingly beautiful country for over fifty miles about being given to the gaze at once.

At 6:30 A.M. the balloon passed directly over Delaware city, on the western shore of Delaware bay, and she was then at a height of nearly two miles. Three-masted sea-going vessels in the water below looked no larger than the little pewter ships which boys buy for a cent or two in the fancy stores, and the island on which Fort Delaware stands seemed no bigger than a lozenge box. But up the Delaware river could be seen New Castle and Wilmington, Delaware, and League Island, which lie just below Philadelphia; while to the south the coast could be traced down so that Cape May was distinctly visible, and beyond that the broad expanse of the Atlantic ocean. This was glory enough for one voyage, and as the country below was advantageous for a descent and the balloon was travelling rapidly toward the sea coast, which was not many miles distant, Prof. King decided to land. The basket first struck quite violently in a corner of a wheat field, rebounding over half a mile of scrub oak and hickory saplings, and then came to a decidedly tumultuous settling at five minutes past seven in the morning. The place of landing was half way between Salem and Bridgeton, New Jersey, and the distance travelled was about four hundred miles as the crow flies.—*Buffalo Courier*.

HERE is a bit of conversation lately overheard in Providence between a young lady and gentleman: "Charley, did you ever hear it said that if a person found a four-leaved clover and put it in their shoe, the first gentleman or lady the person walked with would be their husband or wife?" "No—never heard of it before." "Well I found one and put it in my shoe this morning, and you are the first one I have walked with. I wonder if it is true?"

A GENTLEMAN and lady who occupied the same seat on an eastern bound train of cars in Ohio, recently, casually falling into conversation, found that they belonged in Boston and were going home. On their arrival at the depot in Boston, they both got into the same hack, and the hackman having inquired of the man where he wanted to go, he replied, "No. 12—street." "You may leave me at the same place," said the lady. The man was a good deal surprised, but when they arrived at the house they found that they had been living in adjoining houses, the entrances to which were not three feet apart, for several years, and had not known each other.

THE insurrection at Fez has been quelled. The Sultan's troops, on the 19th ult., opened a heavy cannonade on the town, and kept it up several hours. Many houses and stores were burned. The troops afterward entered and sacked a portion of the town. Ninety of the inhabitants were killed. The loss of the troops was trifling. The insurgents gave up the fight and submitted, and the Sultan has granted them an amnesty.



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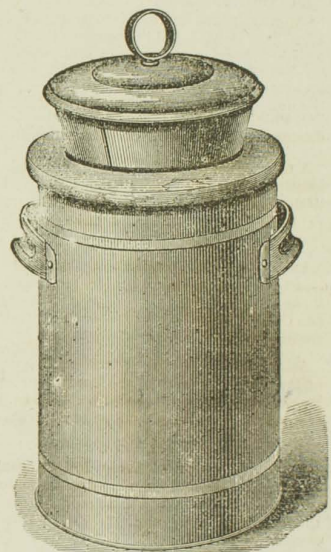
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hence than it would have been without the  
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IRISH PROVERBS.—Men of straw don't make the best bricks.

It is a narrow bed that has no turning.

When money is sent flying out at the window, it's Poverty that comes into the door.

The pig that pleases to live, must live to please.

One man may steal a hedge, while another dare not even as much as look at a horse.

Short rents make long friends,—and it holds good equally with your landlord and your clothes.

The way of a fool is known by those walking in it.

A LITTLE three-year-old, down east recently said: "There are two things I do 'spise—Sunday and dyin'."

It is proposed in Los Angeles, Cal., to establish a beet sugar factory by co-operation between farmers and capitalists.

An Irish paper describing a late duel, said: "one of the contestants was shot through the fleshy part of the thigh bone."

WHAT is the difference between a farmer and a bottle of whiskey? The farmer husbands the corn and the bottle of whiskey corns the husband.

"PA, is that young man what is called the spring-time of life?" "Why, my son do you ask such a question?" "Because he looks so confoundedly green."

AN Ohio woman asks for a divorce because her husband occasionally puts her to soak in a barrel of rain-water. There's hardly ground enough for divorce in that case.

A CYNICAL old bachelor says giving the ballot to women won't amount to much, because they'll say they ain't old enough until they are too old to take any interest in politics.

CREMATORY age—"Oh, ma! ma! Johnny's got the urn and spilling pa's ashes over the floor!" "O, what a naughty Johnny! Get the feather duster, and sweep your poor father right up!"

A LADY wished a seat. A portly, handsome gentleman brought one, and seated the lady. "Oh, you're a jewel," said she. "Oh, no," he replied, "I'm a jeweler. I have just set the jewel."

AN English writer estimates that there are 17,000 hymns in the English language. Of these 16,000 are or have been used in the Anglican Church, and the rest are used by the dissenting sects.

A DETROIT hotel-keeper writes his own bill of fare, thereby saving the cost of printing. It announces "Coffy, ascoupe, roaste befe, fride ham, boyled and bak't potaty's, fride cold pudding and mins py."

IN consideration of three dollars, cash in hand, and a sky-blue merino dress, a Dubuque girl gave up the man she loved and married the one chosen by her parents. "How she must have loved him!"

A LADY lately offered "some storys" to a Michigan editor, and in a post-script says: "N. b. i can send you some pomes to, sum real pretty verses if you desire that i write myself for i can write pomes as well as storys."

A NEW ENGLAND paper advises its readers: If your neighbor's chickens are troublesome And steal across the way, Don't let your angry passions rise, But fix a place for them to lay.

THE TWO TRAVELLERS.  
I've lost my portmanteau!  
"I pity your grief."  
All my sermons were in it!  
"I pity the thief."

COULD anything be neater than the old ducky's reply to a beautiful young lady whom he offered to lift over the gutter, and who insisted that she was too heavy? "For, missus," said he, "I've used to lifting barrels of sugar."

"HUSBAND I hope you have no objection to my getting weighed?"

"Certainly not, my dear, but why ask the question?"

"Only to see, my love, if you would allow me to have my 'weigh' once."

INTENDING to be pathetic, the editor of the McConnellsville *Herald* wrote of "a beautiful girl stranded in a gale," but the flendish compositor set it up "a beautiful girl straddled on a rail." The editor's pathos was suppressed, and so was the compositor.

A FASHIONABLE milliner (in *Punch*), "You'll have the flower on the left side of the bonnet, of course, madame?" Fashionable lady:—"Well—or—No! The fact is, there's a pillar on the left side of my pew in church, so that only the right side of my head is seen by the congregation. Of course I could change my pew!" Fashionable lady's husband: "Ya-as. Or even the church, you know, if necessary." (Fashionable milliner considers.)

A New York City, Cal. school boy has immortalized himself by the following composition

on "The Stink Ant." "Sum things is small but awful stout. A skunk can outstite the biggest Nufoundlin Dorg. A ant kan lift a big chunk, and bite like a mule. A stink ant kan stick his take up in the are, and paw durt like a fltin kock if you drum round him much. A game stink ant kan make you waltz like a dutchman. Sum fokes like stink ants, but I donte. This is all I kno bout ants."

THE Burlington (Iowa) *Hawkeye* relates the following incident: "Yesterday morning a boy sauntered up to a yard on Eighth street, where a woman was scratching the bosom of the earth with a rake, and, leaning on the fence, said: 'Are you going around the back yard after a while?' The woman said she didn't know; maybe she would; why? 'Because,' the boy said, 'I saw the cistern lid drop on the baby's head a minute ago, and thought if you went around you might lift it off.'"

A COUNTRY pedagogue in Henry county, Iowa requested all of his scholars to "write a piece" under penalty of a thrashing. A rising genius got off the following:

"Lord of love,  
Look down from above  
On us poor scholars;  
We have hired a fool  
To teach our school,  
And pay him fifty dollars."

A RAGGED, forlorn-looking urchin entered a store in New Orleans the other day, and addressing the merchant piteously asked "a nickel to get my mother a loaf of bread, please sir." A jovial neighbor, also a merchant, with a sly twinkle in his eye, thinking to have a joke with the boy, produced a nickel, and said: "My son, this nickel I worked for; now, what will you do for it?" Quick as thought the boy "went down into his clothes," and, producing a nickel, exclaimed, "I'll match you sir!"

A YOUNG bachelor who had been appointed Sheriff, was called upon to serve an attachment against a beautiful young widow. He accordingly called upon her and said: "Madam, I have an attachment for you." The widow blushed, and said his attachment was reciprocated. "You don't understand me; you must proceed to court." "I know it is leap year, sir, but I prefer you to do the courting." "Mrs. P, this is no time for trifling; the Justice is waiting." "The Justice! why, I prefer a parson."

"MR. CONDUCTOR, pray tell us how you hold these cars when you want them to stop," said a frightened lady while descending the almost perpendicular road from the Tiptop House on the White Mountains. "We apply the brake, Madam." "Suppose the brake should give way, what then?" "We then apply the double acting brake." But Mr. Conductor, suppose that brake should not be sufficient to stop the cars, where would we go to then?" "Madam," said the conductor, solemnly, "I can't possibly decide, that depends entirely upon how we have lived in this world."

A DUTCH CASE OF DAMAGES.—A verdant Teuton, stepping into a Brooklyn lawyer's office, enquired, "O, is dis a lawyer's office?" "It is," "Vell, den, dot's shust who I gomes der zee. Dis gase 'bout a law suit vot I gits mit Hoffner. I pays six tollars for dis hat"—(holding out a demolished plug)—"in New York, and fifty cents for bring him up, and dot veller Schneider sots on him and smash him and makes him older as more'n two years, and not ons toller wort', and if Hoffner don't settle mit Schneider, den I vill charge him six tollar for de hat, fifty cents for bring him up, six tollar for de insult, and sue him for de gash." "What had Hoffner to do with it?" inquired the lawyer. "Vy, Hoffner is der veller vot sell de viskey vot make Schneider couldn't stand up. But I will see Hoffner vust, and den I vill come pack and speaks mit you more 'bout it."

### BOIL IT DOWN.

Whatever you have to say, my friend,

Whether witty, or grave or gay,

Condense as much as ever you can,

And say in the readiest way;

And whether you write of rural affairs,

Or particular things in town,

Just take a word of friendly advice—

Boil it down.

For if you go sputtering over a page,

When a couple of lines would do,

Your butter is spread so much you see,

That the bread looks plainly through;

So when you have a story to tell,

And would like a little renown,

To make quite sure of your wish, my friend,

Boil it down.

When writing an article for the press,

Whether prose or verse, just try

To utter your thoughts in the fewest words,

And let them be crisp and dry;

And when it is finished, and you suppose

It is done exactly brown,

Just look it over again, and then

Boil it down.

The editors do not like to print

An article lazily long,

And the general reader does not care

For a couple of yards of song;

So gather your wits in the smallest space,

If you'd win the author's crown,

And every time you write, my friend,

Boil it down.

## SCOVILL'S BLOOD AND LIVER SYRUP!

All cutaneous eruptions on the face or body indicate

*An Impure Condition of the Blood,*

and this may, or may not be SCROFULA; but in either case the disease is nothing more than an INSIDIOUS POISON that

BURNS LIKE A TERRIBLE FIRE,

as it courses through the veins, sowing seeds of death with every pulsation.

In this condition of things something is needed AT ONCE TO CLEANSE THE BLOOD; and

SCOVILL'S BLOOD AND LIVER SYRUP will positively effect this desideratum, expelling every trace of disease from the blood and system, and leaving the skin

SOFT, FAIR, AND BEAUTIFUL.

Hundreds of certificates attest its value. Price \$1 per bottle.

JOHN F. HENRY, CURRAN & CO.,

Proprietors,

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ALSO PROPRIETORS OF

Hall's Balsam for the Lungs, Carbolio Salve, Edey's Carbolio Troches, Oxygenated Bitters for Dyspepsia, Dr. Mott's Liver Pills, Dr. Rogers' Vegetable Worm Syrup, Dr. Bennett's Sure Death to Rats, Mice, and Vermin

Russian Hair Dye,

etc., etc.

FOR SALE BY ALL DRUGGISTS.

## DR. ROGERS' VEGETABLE WORM SYRUP.

A brave man may suffer pain, when inflicted upon himself, heroically; but he

CANNOT SEE HIS CHILD SUFFER.

There is no other malady, incident to childhood, that is accompanied with more indelible wretchedness to the little sufferers, than that

PRODUCED BY WORMS;

and when the parent fully comprehends the situation, he will not delay a moment in securing the most prompt and efficient remedies to insure the expulsion of the intruders. This Remedy may be found in

DR. ROGERS'

VEGETABLE WORM SYRUP.

Please bear in mind that

Rogers' Worm Syrup is the reliable preparation.

Rogers' Worm Syrup is a palatable preparation.

Rogers' Worm Syrup is liked by children. Rogers' Worm Syrup positively destroys worms.

Rogers' Worm Syrup leaves no bad effects.

ROGERS' WORM SYRUP is highly recommended by physicians, and is unquestionably the BEST WORM MEDICINE IN THE WORLD.

Price 25 cents. For Sale by all Druggists.

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Proprietors, 8 & 9 College Place,

New York.

## GREENE'S Oxygenated Bitters.

The stomach is one of the most delicate organs of the human system; and the indigestible food crowded into it by the requirements of modern society, keep it in

A STATE OF CHRONIC DISORDER, which is followed by a resort to tonics and alteratives for relief. It unfortunately happens, however, that many of the medicines used for this purpose contain alcohol, which, poured into a diseased stomach produces irritation, creates inflammation, and does more injury than good.

OXYGENATED BITTERS CONTAIN NO ALCOHOL,

but are a purely medicinal preparation, which, in cases of DYSPEPSIA, HEARTBURN, INDIGESTION, and other like disorders, at once restores the stomach to its

Natural Condition of Health.

The OXYGENATED BITTERS have been the most popular remedy for the above complaint for the last THIRTY YEARS, and still maintain their UNRIVALED POPULARITY.

Price \$1 per bottle.

SOLD EVERYWHERE.

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## DR. WM. HALL'S BALSAM FOR THE LUNGS. THE GREAT AMERICAN CONSUMPTIVE REMEDY.

Consumption is NOT an incurable disease. Physicians assure us of that fact. It is only necessary to have the RIGHT REMEDY, and the terrible malady can be conquered.

*Hall's Balsam is this Remedy.*

It breaks up the NIGHT SWEATS, relieves the OPPRESSIVE TIGHTNESS ACROSS THE LUNGS, and heals the lacerated and excoriated surfaces which the venom of the disease produces.

*While Life Lasts there is Hope.*

It may not be too late to effect a cure even after the doctors have given you up.

HALL'S BALSAM is sold everywhere, and may be had wholesale of the PROPRIETORS, JOHN F. HENRY, CURRAN & CO., at their Great Medicine Warehouse, 8 and 9 College Place, New York. Price \$1 per bottle.

HALL'S BALSAM is also a sure remedy for COUGHS,

COLDS,

PNEUMONIA,

BRONCHITIS,

ASTHMA,

SPITTING OF BLOOD, CROUP,

WHOOPING COUGH,

and all other diseases of the respiratory organs.

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## MOTT'S LIVER PILLS!

An old physician once said that nearly all diseases originate from diseased condition of the LIVER, and this statement is true, although it may at first seem like an exaggeration. When the Liver is out of order, the whole system and every organ and function suffer more or less in consequence. In the incipient stages of the disease a man

DOES NOT KNOW WHAT AILS HIM.

He is moody, restless, and despondent; and that is the time to take a SIMPLE REMEDY that will restore him to health.

IN A SINGLE DAY,

and prevent a whole train of diseases that may follow.

MOTT'S LIVER PILLS cure torpidity of the Liver.

MOTT'S LIVER PILLS give tone to the Stomach.

MOTT'S LIVER PILLS cleanse the system of bile.

MOTT'S LIVER PILLS drive out febrile affections.

MOTT'S LIVER PILLS strengthen the whole system.

MOTT'S LIVER PILLS regulate the Liver, and are more reliable as a Liver medicine than any of the mineral preparations that do MORE HARM THAN GOOD.

For Sale by all Druggists. Price 25c. per box.

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THE MOST POWERFUL HEALING AGENT EVER DISCOVERED.

The wonderful celerity with which this combination of CARBOLIO ACID with OTHER SOOTHING AND CURATIVE EMOLLIENTS

HEALS THE MOST VIRULENT SORES AND ULCERS,

is something akin to the marvelous.

It is with pride that the Proprietors call attention to the gratifying fact that

*Physicians give it the highest mead of praise,*

and use it and prescribe it in their practice.

POINTS TO BE BORNE IN MIND:

CARBOLIO SALVE positively cures the worst sores.

CARBOLIO SALVE instantly allays the pains of burns.

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CARBOLIO SALVE ranks at the head of all Salves, Ointments, or other Healing Compounds, and HAS ACHIEVED A GREATER REPUTATION AND HAS A LARGER SALE than any other similar preparation of contemporaneous invention.

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